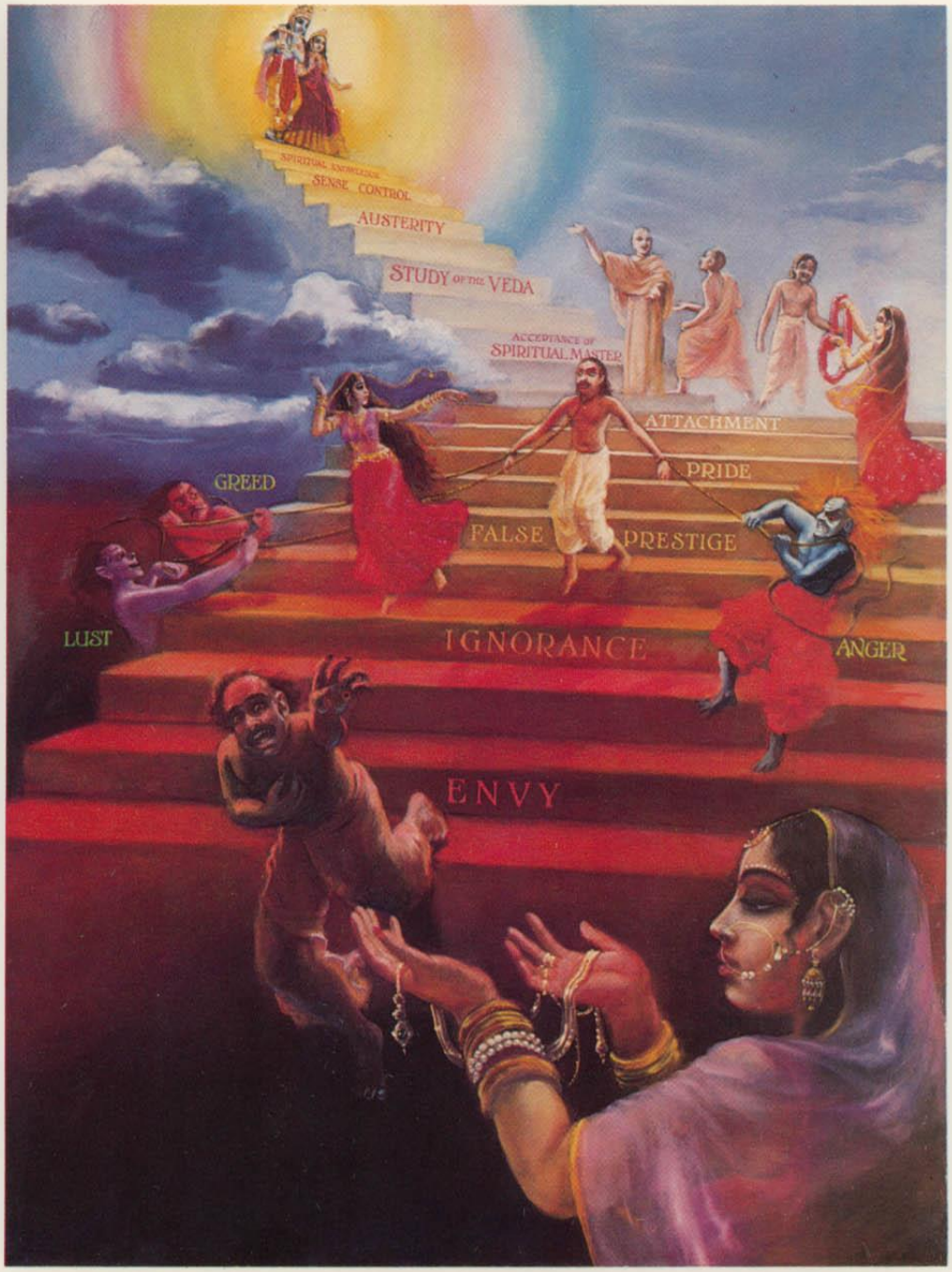

Plate 44 The transcendental qualities lead to liberation, whereas the demoniac qualities lead to bondage. *(p.236)*

TEXT 5

daivi sampad vimoksaya
nibandhayasuri mata
ma sucah sampadam daivim
abhijato 'si pandava

SYNONYMS

daivi—transcendental; *sampat*—nature; *vimoksaya*—meant for liberation; *nibandhaya*—for bondage; *asuri*—demoniac qualities; *mata*—it is considered; *ma*—do not; *sucah*—worry; *sampadam*—nature; *daivim*—transcendental; *abhijatah*—born; *asi*—you are; *pandava*—O son of Pandu.

TRANSLATION

The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities.

PURPORT

Lord Krsna encouraged Arjuna by telling him that he was not born with demoniac qualities. His involvement in the fight was not demoniac because he was considering the pro's and con's. He was considering whether respectable persons such as Bhisma and Drona should be killed or not, so he was not acting under the influence of anger, false prestige, or harshness. Therefore he was not of the quality of the demons. For a *ksatriya,* a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demoniac. Therefore, there was no cause for Arjuna to lament. Anyone who performs the regulated principles of the different orders of life is transcendentally situated.

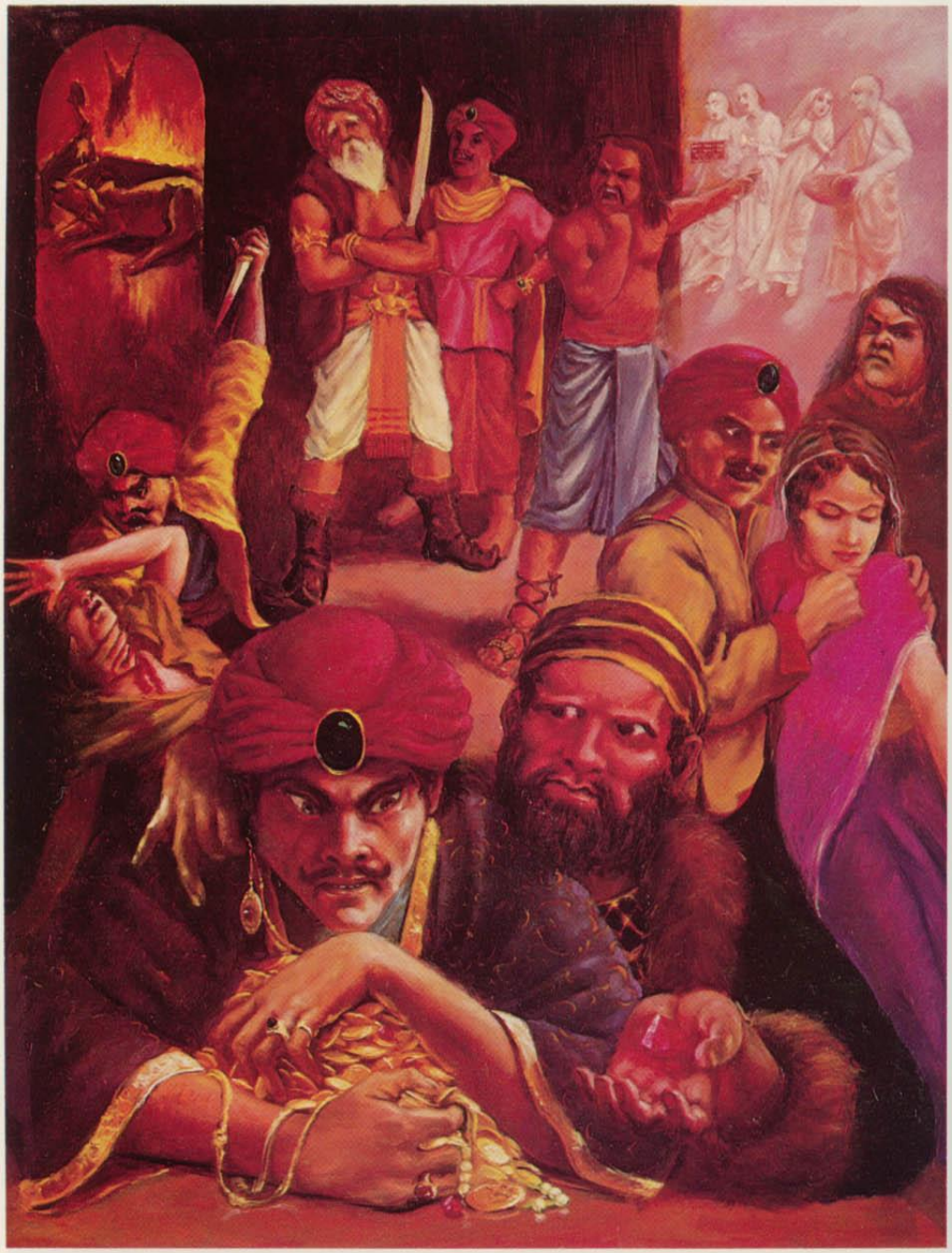

Plate 45 The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent. *(pp.238–240)*

TEXT 10

kamam asritya duspuram
dambha-mana-madanvitah
mohad grhitvasad-grahan
pravartante 'suci-vratah

SYNONYMS

kamam—lust; *asritya*—taking shelter of; *duspuram*—insatiable; *dambha*—pride; *mana*—false prestige; *mada-anvitah*—absorbed in conceit; *mohat*—by illusion; *grhitva*—taking; *asat*—nonpermanent; *grahan*—things; *pravartante*—flourish; *asuci*—unclean; *vratah*—avowed.

TRANSLATION

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

PURPORT

The demoniac mentality is described here. The demons' lust is never satiated. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting nonpermanent things, they still continue to engage in such activities out of illusion. They have no knowledge and cannot tell that they are heading the wrong way. Accepting nonpermanent things, such demoniac people create their own God, create their own hymns and chant accordingly. The result is that they become more and more attracted to two things-sex enjoyment and accumulation of material wealth. The word *asuci-vratah,* unclean vow, is very significant in this connection. Such demoniac people are only attracted by wine, women, gambling and meat eating; those are their *asuci,* unclean habits. Induced by pride and false prestige, they create some principles of religion which are not approved by the Vedic injunctions. Although such demoniac people are most abominable in the world, still, by artificial means, the world creates a false honor for them. Although they are gliding toward hell, they consider themselves very much advanced.

TEXTS 11-12

cintam aparimeyam ca
pralayantam upasritah
kamopabhoga-parama
etavad iti niscitah
asa-pasa-satair baddhah
kama-krodha-parayanah
ihante kama-bhogartham
anyayenartha-sancayan

SYNONYMS

cintam—fears and anxieties; *aparimeyam*—unmeasurable; *ca*—and; *pralaya-antam*—unto the point of death; *upasritah*—having taken shelter of them; *kama-upabhoga*—sense gratification; *paramah*—the highest goal of life; *etavat*—thus; *iti*—in this way; *niscitah*—ascertain; *asa-pasa*—entanglement in the network of hope; *sataih*—by hundreds; *baddhah*—being bound; *kama*—lust; *krodha*—anger; *parayanah*—always situated in that mentality; *ihante*—desire; *kama*—lust; *bhoga*—sense enjoyment; *artham*—for that purpose; *anyayena*—illegally; *artha*—wealth; *sancayan*—accumulate.

TRANSLATION

They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification.

PURPORT

The demoniac accept that the enjoyment of the senses is the ultimate goal of life, and this concept they maintain until death. They do not believe in life after death, and they do not believe that one takes on different types of bodies according to one's *karma,* or activities in this world. Their plans for life are never finished, and they go on preparing plan after plan, all of which are never finished. We have personal experience of a person of such demoniac mentality, who, even at the point of death, was requesting the physician to prolong his life for four years more because his plans were not yet complete. Such foolish people do not know that a physician cannot prolong life even for a moment. When the notice is there, there is no consideration of the man's desire. The laws of nature do not allow a second beyond what one is destined to enjoy.

The demoniac person, who has no faith in God or the Supersoul within himself, performs all kinds of sinful activities simply for sense gratification. He does not know that there is a witness sitting within his heart. The Supersoul is observing the activities of the individual soul. As it is stated in the Vedic literature, the *Upanisads*, there are two birds sitting in one tree; the one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demoniac has no knowledge of Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

TEXTS 13-15

idam adya maya labdham
imam prapsye manoratham
idam astidam api me
bhavisyati punar dhanam
asau maya hatah satrur
hanisye caparan api
isvaro 'ham aham bhogi
siddho 'ham balavan sukhi
adhyo 'bhijanavan asmi
ko 'nyo 'sti sadrso maya
yaksye dasyami modisya
ity ajnana-vimohitah

SYNONYMS

idam—this; *adya*—today; *maya*—by me; *labdham*—gained; *imam*—this; *prapsye*—I shall gain; *manoratham*—according to my desires; *idam*—this; *asti*—there is; *idam*—this; *api*—also; *me*—mine; *bhavisyati*—will increase in the future; *punah*—again; *dhanam*—wealth; *asau*—that; *maya*—by me; *hatah*—has been killed; *satruh*—enemy; *hanisye*—I shall kill; *ca*—also; *aparan*—others; *api*—certainly; *isvarah*—the lord; *aham*—I am; *aham*—I am; *bhogi*—the enjoyer; *siddhah*—perfect; *aham*—I am; *balavan*—powerful; *sukhi*—happy; *adhyah*—wealthy; *abhijanavan*—surrounded by aristocratic relatives; *asmi*—I am; *kah*—who else; *anyah*—other; *asti*—there is; *sadrsah*—like; *maya*—me; *yaksye*—I shall sacrifice; *dasyami*—I shall give in charity; *modisye*—I shall rejoice; *iti*—thus; *ajnana*—ignorance; *vimohitah*—deluded by.

TRANSLATION

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

TEXT 16

aneka-citta-vibhranta
moha-jala-samavrtah
prasaktah kama-bhogesu
patanti narake 'sucau

SYNONYMS

aneka—numerous; *citta-vibhrantah*—perplexed by anxieties; *moha*—of illusions; *jala*—by a network; *samavrtah*—surrounded; *prasaktah*—attached; *kama*—lust; *bhogesu*—sense gratification; *patanti*—glides down; *narake*—into hell; *asucau*—unclean.

TRANSLATION

Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into hell.

PURPORT

The demoniac man knows no limit to his desire to acquire money. That is unlimited. He only thinks how much assessment he has just now and schemes to engage that stock of wealth farther and farther. For that reason, he does not hesitate to act in any sinful way and so deals in the black market for illegal gratification. He is enamoured by the possessions he has already, such as land, family, house and bank balance, and he is always planning to improve them. He believes in his own strength, and he does not know that whatever he is gaining is due to his past good deeds. He is given an opportunity to accumulate such things, but he has no conception of past causes. He simply thinks that all his mass of wealth is due to his own endeavor. A demoniac person believes in the strength of his personal work, not in the law of *karma.* According to the law of *karma,* a man takes his birth in a high family, or becomes rich, or very well educated, or very beautiful because of good work in the past. The demoniac thinks that all these things are accidental and due to the strength of his personal ability. He does not sense any arrangement behind all the varieties of people, beauty, and education. Anyone who comes into competition with such a demoniac man is his enemy. There are many demoniac people, and each is enemy to the others. This enmity becomes more and more deep-between persons, then between families, then between societies, and at last between nations. Therefore there is constant strife, war and enmity all over the world.

Each demoniac person thinks that he can live at the sacrifice of all others. Generally, a demoniac person thinks of himself as the Supreme God, and a demoniac preacher tells his followers: "Why are you seeking God elsewhere? You are all yourselves God! Whatever you like, you can do. Don't believe in God. Throw away God. God is dead." These are the demoniac's preachings.

Although the demoniac person sees others equally rich and influential, or even more so, he thinks that no one is richer than him and that no one is more influential than him. As far as promotion to the higher planetary system is concerned, he does not believe in performing *yajnas* or sacrifices. Demons think that they will manufacture their own process of *yajna* and prepare some machine, by which they will be able to reach any higher planet. The best example of such a demoniac man was Ravana. He offered a program to the people by which he would prepare a staircase so that anyone could reach the heavenly planets without performing sacrifices, such as are prescribed in the *Vedas.* Similarly, in the present age such demoniac men are striving to reach the higher planetary systems by mechanical arrangement. These are examples of bewilderment. The result is that, without their knowledge, they are gliding toward hell. Here the Sanskrit word *mohajala* is very significant. *Jala* means net; like fishes caught in a net, they have no way to come out.

TEXT 17

atma-sambhavitah stabdha
dhana-mana-madanvitah
yajante nama-yajnais te
dambhenavidhi-purvakam

SYNONYMS

atma-sambhavitah—self-complacent; *stabdhah*—impudent; *dhana-mana*—wealth and false prestige; *mada-anvitah*—absorbed in pride; *yajante*—perform sacrifices; *nama*—in name only; *yajnaih*—with such a sacrifice; *te*—they; *dambhena*—out of pride; *avidhi-purvakam*—without following any rules and regulations.

TRANSLATION

Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without following any rules or regulations.

PURPORT

Thinking themselves all in all, not caring for any authority or scripture, the demoniac sometimes perform so-called religious or sacrificial rites. And since they do not believe in authority, they are very impudent. This is due to illusion caused by accumulating some wealth and false prestige. Sometimes such demons take up the role of preacher, mislead the people, and become known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or they worship the demigods, or manufacture their own God. Common men advertise them as God and worship them, and by the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress. Actually there are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path one can create is one's own path; there is no such thing as a standard path one has to follow. The word *avidhi-purvakam,* meaning disregard for the rules and regulations, is especially stressed here. These things are always due to ignorance and illusion.

TEXT 18

ahankaram balam darpam
kamam krodham ca samsritah
mam atma-para-dehesu
pradvisanto 'bhyasuyakah

SYNONYMS

ahankaram—false ego; *balam*—strength; *darpam*—pride; *kamam*—lust; *krodham*—anger; *ca*—also; *samsritah*—having taken shelter of; *mam*—Me; *atma*—one's own; *para-dehesu*—in other bodies; *pradvisantah*—blasphemes; *abhyasuyakah*—envious.

TRANSLATION

Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion.

PURPORT

A demoniac person, being always against God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead. This is caused by his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a preparation for the next life. Not knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward false arguments against the existence of God and refutes the scriptural authority. He thinks himself independant and powerful in every action. He thinks that since no one can equal him in strength, power, or in wealth, he can act in any way and no one can stop him. If he has an enemy who might check the advancement of his sensual activities, he makes plans to cut him down by his own power.